

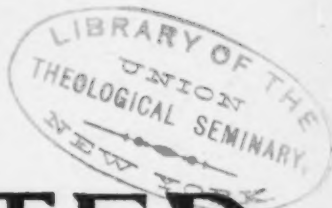
Vol. XVIII.



No. 5.

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# THE CONVERTED CATHOLIC

MAY, 1901

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...THE...  
**CONVERTED CATHOLIC**

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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Vol. XVIII.

MAY, 1901.

No. 5.

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**EDITORIAL NOTES.**

THE beginning of the twentieth century shows a large increase in the population, progress, prosperity, wealth and power of the United States, England, Germany, and the countries called Protestant, to distinguish them from those parts of the world where the Pope directs and controls the consciences of the people, and the Bible is practically unknown. Writers and politicians whose thoughts do not rise to the consideration of spiritual truths endeavor to account for the superiority of Protestant nations and peoples in contrast with the blight that has penetrated the life of Roman Catholic countries, declaring that it is a question of race—the Anglo-Saxon versus the Latin. They leave out God in considering the question. But a wiser writer than any of our modern publicists has said: "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance." (Ps. 33: 12.) With the Bible as the religion of Protestants

the Lord has led and directed them in the way of civilization and progress.

The German Emperor is fully conscious of this. Again and again he has declared his faith as a Protestant Christian, and last month he gave expression to his belief that the Bible was the source of the "righteousness that exalteth a nation." A dispatch from Berlin, April 5, said:

A new code of regulations for Prussian schools requires that every pupil must learn by heart 291 verses of the Bible and 193 verses of hymns in addition to the Catechism.

"This is the first important step presumably in carrying out the Emperor's recent warning regarding the demoralization of the youth of the country," the *Vossische Zeitung* says, "and the lack of religious training."

There is always danger that material prosperity will lead people away from God, and the Emperor's warning was timely. He has presented to his people the antidote. The Pope does not like the decree; but the Emperor will have his way.

**Bible Teaching.**

The newspapers, in publishing the dispatch from Berlin, headed it "The Kaiser as Bible Teacher." That is a greater title of honor and distinction than "War Lord," which they had previously conferred on him. The seed planted in the soul by the study of the Bible will take root and grow into a Christian life that will give glory to God and do good to man. The preacher whose discourses are based on the Bible, who makes God known to us by His Word, will be best loved and best remembered by Christians. A great war may change the map of the world, and topics of current interest will not be important to the next generation, "But the Word of the Lord endureth forever."

All honor to the Kaiser as a Bible teacher. That is a title that will not be conferred on the Pope. The people who study the Bible do not acknowledge him as Vicar of Christ, and the nations that have an open Bible do not recognize his authority as head of the Church. By the study of the Bible in the power of the Holy Spirit the law of God is put into the heart and written in the mind.

**Gibbons Goes to Rome.**

After the letter to Cardinal Gibbons was written this month, it was announced that he was going to Rome and would spend several months in Europe. The Pope is very feeble, and in the natural course of human events he cannot last much longer. It would be convenient for Cardinal Gibbons, therefore, to be in or near Rome at the time of Leo's departure. He has no chance of being elected Pope himself, but he will

have a voice in the selection of Leo's successor.

The editor of THE CONVERTED CATHOLIC, who has been ordered to take a long rest this season, might also be able to go to Europe, and though we do not expect to meet Cardinal Gibbons, we might give him some good advice in the letters which we hope to write him while abroad. Any suggestions that our subscribers might be pleased to give us in reference to this vacation in Europe will be thankfully received. It is thirty-two years since we crossed the Atlantic, and we would be like a visitor in a strange land on the other side now. Hence, the advice and counsel of friends will be welcome.

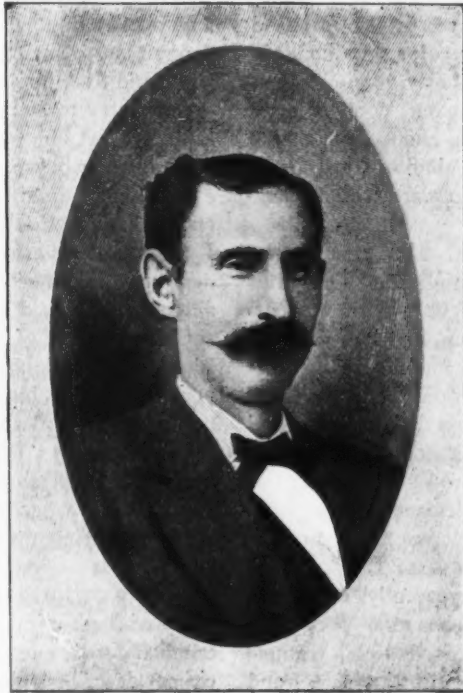
**Jesuit Rule and Ruin.**

Too much importance should not be attached to the election of a Pope in the present condition of the Roman Catholic Church. The Jesuits are in supreme and absolute control of all the machinery of that Church. Even Archbishop Ireland has come under their yoke. His advocacy of the restoration of the temporal power of the Pope is in obedience to orders from Rome, though he knows it is impossible of accomplishment. There should be a revolution not only in Italy but in all Europe before the Pope could be restored to temporal sovereignty. Italy is a united country, with Rome as the capital, and the seat of government will continue there in spite of the protests of the Vatican. But the Jesuits would welcome a revolution. Rule or ruin is their policy, and where they have ruled, ruin has been the result in every country. The next Pope will pursue the same policy as Leo XIII., and he will be governed by the Jesuits.

**THE JERRY MCAULEY MISSION.**

Almost simultaneously with the celebration of the twenty-eighth anniversary of the Jerry McAuley Mission, the *Outlook*, of this city, published an interesting account of the work done there, from the pen of Mr. George Kennan, the well-known

friend with literary and artistic tastes named Metcalf, and his first response was that he did not go to prayer meetings. Mr. Metcalf said, however, that Jerry's prayer meetings were not like ordinary gatherings of the kind, and when he added cheer-



Courtesy of "Outlook" Company.

JERRY MCAULEY.

writer on Siberian matters and other topics of public interest. When Jerry McAuley died his funeral was one of the largest ever seen in this city, so widely respected and highly honored was the founder of this famous Mission. Mr. Kennan first went to the Mission upon the invitation of a

fully, as though the fact was a sufficient recommendation, that Jerry had been a thief and river pirate, but had got converted two or three years before, after leaving Sing Sing, and had been running a prayer meeting ever since. Mr. Kennan decided to go, especially when he heard that it was



held "next door to Kit Burns's rat pit," and must therefore be "a nice, cheerful place to go at night."

Upon reaching the hall, the visitors found themselves in a large room that would hold, perhaps, two hundred people. Mr. Kennan says:

"A moment later I was introduced to Jerry McAuley, a tall, rather slender man, about thirty-five years of age, with a pale, smoothly shaven face, a slightly retreating forehead, eyes of uncertain color set a little too near together, a fairly good chin, and a longish, somewhat pointed nose. The only things about him that I liked were his kindly, steady eyes and his straightforward, simple manner.

"When we had taken our seats I looked over the audience. Only four of the men present had the appearance of gentlemen, and two of these were helping Jerry in his work. Scattered about the room were a few men and women whose bright faces and clean apparel indicated recent conversion and recovered self-respect; but even they were denizens of the slum, and had recently come up out of the gutters. The rest of the audience was composed, apparently, of sailors, stevedores, coal-heavers, poor mechanics, drunkards, loafers, tramps, street-walking prostitutes, and plain, simple 'bums.' A more hopeless and unpromising representation of the 'submerged tenth' I had never seen.

"At the end of a hymn, a man who looked as if he might be a banker, read a chapter from St. John, and made a short prayer. Jerry McAuley then took charge of the meeting, and talked to that audience, for five or ten minutes, much as one man

would talk to another on a serious matter of business, in an office or a bank. His language was simple and not always grammatical; his figures of speech were homely and drawn from every-day experience; his manner was quiet, but animated enough to engage and hold the attention of the most indifferent listener; and he was in dead earnest.

"He concluded: 'Now, if there is any one of you who has manliness enough left to say to me, to this company, and to Almighty God, that he's going to try to stop sinning and live a new life, let him get up and say so.'

"And then began one of the most extraordinary and thrilling experience meetings that I had ever seen. I forgot all my skepticism; surrendered my judgment; and finally lost all consciousness of myself in the absorbing interest of the proceedings. I had brought along a note-book and pencil, with the intention of getting material for a description of a revival meeting in a Water street slum; but I forgot all about that, and was surprised, an hour later, to find my note-book lying on the floor at my feet.

"Thirty or forty men and women, many of them criminals or reclaimed criminals, rose, one after another, and either described what that prayer meeting had done for them, or asked, in voices shaken with sobs, for the sympathy, the help and the prayers of those who stood a little nearer than they to God. Only one minute was allowed to each speaker; but in that one minute many a wretched outcast managed to set forth, with the most graphic realism, the tragedy of a whole life. It was extraordinary to see how much a man could get



into two hundred words when he let everything go except the most significant, telling and vital facts.

"'If you'll only look at me,' said an elderly man with a refined but worn and dissipated face, 'if you'll only look at me you'll see all that I want to tell you. I am a confirmed drunkard. I have lain out all night in the gutter. I have spent for drink all I had in the world. My wife died of a broken heart. I have sunk to the lowest depths of degradation. God help me!'

"His voice choked with sobs, and for a moment he stopped; but, recovering control of himself, he said: 'A week ago last Tuesday night I came to one of these meetings—and since that night not a drop of liquor has passed my lips. Only God and myself know what I've suffered!'

"Here he broke out into passionate weeping, like a great child, and in an entreating voice, broken by gasping sobs, exclaimed, 'Help me! Pray for me! I'm afraid I can't hold out. I suffer the tortures of the damned without liquor. I will try to be strong—if God will only help me—if—if—'

"He could say no more for sobbing; although he still stood there, with an expression of terrible struggle and agonized entreaty on his face.

"In an instant one of the helpers was beside him, with one arm around him, and Jerry McAuley said quietly: 'God will help—and we will help. Let us first ask the pity and the help of God.' Then, in a few simple words, he prayed the Heavenly Father to strengthen and support this weak, tortured man in the fight he was making for freedom and righteousness. That was all of the prayer; but it was

enough. The confirmed drunkard, still sobbing, sank into his seat, with the helper's arm still around him; another man rose; the curtain went up on another human tragedy; and with wet eyes I listened to the cry for help of another drowning soul. It was pitiful, it was painful, at times it was almost unbearable; but it was interesting and absorbing beyond anything that I had ever heard or witnessed.

"About half-past nine Jerry McAuley closed the meeting with a few affectionate words of sympathy and encouragement for those who were beginning a 'new life'; and then, standing in our places, we all sang together:

"'He leadeth me! O blessed thought!  
O words with heavenly comfort  
fraught!

Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me.'

"Stopping for a moment to speak to the 'confirmed drunkard' with the iron gray hair—just to show him that he had touched my heart and awakened my sympathy—I followed Metcalf out of the room."

Jerry McAuley was a Roman Catholic while he lived in the slums, and as bigoted as any Papist could be. When he was a prisoner in Sing Sing, a missionary gave him a Bible, which Jerry at first refused to accept, but when urged by the gentle lady, he took it gingerly in his fingers, and when she had departed, he flung it in the corner of his cell with a curse, saying it was a Protestant book, and he would have nothing to do with it. After his conversion the Bible was "a lamp unto his feet and a light unto his path."

## JUSTIFICATION.

BY REV. W. H. GRIFFITH THOMAS, M.A.

ONE question beyond all others has been exercising the mind and conscience of mankind in all ages: "How shall man be just with God?" It is found as far back as the time of Job, where we have it asked no fewer than four times (iv, 17; ix, 2; xv, 14; xxv, 4). It pressed upon earnest Israelites from time to time (Psa. cxliii, 2; Micah vi, 6), and is implied in the whole ritual of the Mosaic law. It is involved in heathen temples, altars and sacrifices, and appears in one form or another in all the Oriental religions. There can be no doubt, too, that it is the question of questions for man, and must be settled definitely and permanently if there is to be any peace, power and progress.

It is in the Bible alone that we find any solution of the problem. The first hint comes in Gen. xv, 1-4; a little more light is granted in Psa. xxxii and Hab. ii, 4; but the full revelation is found in Acts xiii, 38 and 39; Gal. iii, and especially Rom. iii and iv. From all this we see that God alone can give the answer to man's inquiry, and to the Word we must turn, and by it we must stand, if we would know and enjoy the glorious Gospel of man's full Justification by God.

### I.—THE MEANING OF JUSTIFICATION.

The word and the thing may be viewed from God's standpoint, or from man's. In the former instance it means the Divine act and gift; in the latter, the human reception and result.

Let us be very clear that Justification is connected with our true relation to God. It is concerned with

spiritual relation, not with spiritual condition; with our judicial position, not with our actual state. Confusion and difficulty will assuredly arise if we are not perfectly clear on this point.

This true relation was forfeited by sin. Sin is self-assertion, disobedience, rebellion; and in regard to Adam's true relation to God there were three results of his sin: (a) A sense of guilt; (b) A sentence of condemnation; (c) An act of separation. Thus the true relation of man to God was forfeited, and these results abide to-day, and apply to all mankind apart from God.

Now, Justification is connected with the restoration of this true relation to God. It includes (a) The removal of Condemnation by the bestowal of Forgiveness; (b) The removal of Guilt by the reckoning (or imputation) of Righteousness; (c) The removal of Separation by the restoration of Fellowship.

Justification, then, means the reinstatement of man in his original relation to God. It means to treat as righteous in the sight of God, to account righteous, to regard as righteous, to declare righteous. It means being accepted as righteous in the eyes of the law, and restored to a true position before God.

It is, therefore, much more than pardon, and the two must never be confused, much less identified. Forgiveness is only a part of Justification, and to identify them is to cause spiritual trouble and loss. We can see the two distinguished in Acts xiii, 38 and 39, and in Psalm xxxii, 1 and

2. A criminal may be pardoned, but he cannot be regarded as though he had never broken the law. Forgiveness is only negative, the removal of the condemnation. Justification is also positive, the removal of guilt and the bestowal of a perfect standing before God. Forgiveness is an act, and a succession of isolated acts, as needed. Justification is an act which results in a permanent attitude or position in the sight of God. Forgiveness is repeated throughout our life. Justification is complete and never repeated. As it refers to our spiritual position before God, it covers the whole of our life, past, present and future. We can see the distinction in St. John xiii, 10: "He that has been bathed (justification) needeth not save to wash his feet (forgiveness)." He that has once had the bath of a perfect Justification needs only the daily cleansing of the soul through forgiveness, not a fresh Justification.

Justification is also different from making righteous, which is Sanctification. The two are always inseparable in fact, but they are assuredly distinguishable in thought, and must ever be distinguished if we would have peace and blessing. Justification concerns our standing, Sanctification our state. The former affects our position, the latter our condition. The first deals with judicial relationship, the second with spiritual fellowship. We must ever remember that they are bestowed together; that is, a complete Justification and a commencing Sanctification. "Where the righteousness of Christ adheres, the grace of Christ inheres"; where the one is imputed, the other is imparted; where the one is reckoned, the other is received. But they must never be

confused. The first is the foundation of our peace—"Christ for us." The second is the basis of our purity—"Christ in us." Justification is concerned with acceptance; Sanctification with attainment. Sanctification admits of degrees; we may be more or less sanctified. Justification has no degrees, but is complete, perfect, final. "Justified from all things."

This is one of the points on which we differ from the Church of Rome. Rome says Forgiveness comes through Sanctification; the Bible says the very opposite is the truth. Rome confuses Justification and Sanctification, and makes the former include remission and renovation. This is to cause trouble, and to identify our acceptance with our attainments, and to rob the soul of the objective ground of righteousness, which is wholly independent of our spiritual state or condition. We must hold fast to the meaning of Justification, as accounting or reckoning righteous, and in this belief we have the almost universal testimony of the best scholarship of the day that *δικαιόω* in the New Testament has for its primary and fundamental meaning, the forensic one of regarding or treating as righteous.

## II.—THE FOUNDATION OF JUSTIFICATION.

"We are accounted righteous before God only for the merit of our Lord Jesus Christ." So runs the Eleventh Article of the Church of England, and in harmony with it are the Westminster Confession and the other Confessions of the Reformed Churches. "In Him . . . justified" (Acts xiii, 39). The "merit" of Christ means the value of His whole

Person and Work. His perfect obedience, even unto death, His spotless righteousness, His payment of the penalty due to our transgression—all this forms the one sole ground of our Justification. This is reckoned to us, and God looks at us in Him. "He who knew no sin was made sin for us, that we might become the righteousness of God in Him." By Him we are pardoned, and in Him regarded as righteous.

For the merit of Christ, therefore, we are justified, "and not for our own works or deservings" (Article xi). Our works or merits could not work out our justification. Perfect obedience is required by God, and this man cannot render. "He that offends in one point is guilty of all." "Cursed is he that continueth not in all things that are written in the book of the law to do them." And yet, notwithstanding this, man has ever been attempting to work out and establish his own righteousness. We see this in human sacrifices, ceremonies, penances, offerings; and it is true even of the Jews, who, it might have been supposed, would have been instructed sufficiently to have avoided this rock of danger and trouble. But as with the heathen, so with the Jews, the attempt was made to establish their own righteousness (Rom. x), and the explanation in the latter case is that they would not submit themselves to the righteousness of God. Man fell by a desire to be independent of God, and now man wishes to be equally independent of God in returning to Him. Universal failure has been the sad result, because of the two-fold inability to cancel the past and to guarantee the future. God has, therefore, concluded all under sin; "all have

sinned and are coming short of the glory of God"; and man, if he is to be justified, must come as a sinner, helpless and hopeless, willing to accept and not wishful to merit.

Nothing in my hand I bring,  
Simply to Thy cross I cling.

### III.—THE MEANS OF JUSTIFICATION.

The merit of our Lord becomes ours "by faith." All that believe "are justified." Trust implies dependence on another, and the consequent cessation of dependence on ourselves. Faith is, therefore, at once the acknowledgment of our own inability and the admission of our need of some one else's ability. Faith links us to Christ, and is the means of our appropriation of His merit.

The reason why Faith is emphasized in Justification is that it is the only possible answer to God's revelation. Faith in man answers to grace in God. Faith is the correlative of Promise. Trust responds to Truth. Faith renounces self and receives the Saviour. There is, consequently, no merit in faith; it is only the instrument, not the ground, of Justification. As Hooker says: "God doth justify the believing man, not for the worthiness of his belief, but for His worthiness who is believed"; or, as we may put it, we are not justified by faith, but by Christ through faith. Faith is nothing apart from its object, and is only of use as it leads us directly to Him who has wrought a perfect Righteousness, and as it enables us to appropriate Him as "the Lord our Righteousness."

### IV.—THE VALUE OF JUSTIFICATION.

This doctrine of the sinner's Justification by Christ through faith is a

necessity for spiritual health. It is the foundation of peace. The soul looks backward, outward, inward, upward, onward, and says: "Justified from all things," and "being justified by faith we have peace," immediate, certain, complete and everlasting.

This doctrine is also the foundation of liberty. With an unerring spiritual instinct, Luther spoke of this doctrine as "the article of a standing or falling Church," for it removes the bondage of sin, sets the prisoner free, introduces him directly to the presence of God, and gives him free, full, constant access to the Holiest. We can therefore readily understand the virulent hatred with which this doctrine is regarded by the Church of Rome, for it cuts at the root of all sacerdotal mediation and intervention, as absolutely unnecessary and positively dangerous.

This doctrine is also a necessity for spiritual power. It is the foundation of holiness. The soul is introduced into the immediate presence of God; realizes the spiritual presence of Christ; receives the indwelling presence of the Holy Spirit; and in all this finds the secret and guarantee of purity of heart and life.

The great passage in Rom. v, 1-11 shows us Justification as the commencement of a long chain of graces and blessings which culminate in glory above.

This doctrine is also the spring and secret of all true Christian service. It releases the soul from anxiety about itself, and frees it for anxiety about others. The "heart at leisure from itself" can set forward the salvation of those around. Firm on the rock itself, it can stretch out a loving hand to wrestlers with the trou-

bled sea. Well may Article xi speak of this doctrine as "wholesome and very full of comfort"; that is, healthful and helpful, for so it assuredly is to all who receive and welcome it.

In these days of "doubtful disputations," vague doctrines, and "dangerous deceits," let us hold fast to this great foundation fact of Justification. Let us study our Bibles to gain and grasp a clear view of its meaning, and then, yielding ourselves to its blessed power and joy, let us make it prominent in our teaching and work, as the secret of peace and liberty to many a soul now darkened by fear, or held in bondage. Against Romanism, and Ritualism, and Rationalism, we shall find it one of our sturdiest weapons, because it is a weapon of light, of love, of liberty; a weapon with which there are few to compare in the armory of God.—*London Christian, March 14, 1901.*

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We received the following interesting letter from a new subscriber in New York State:

I got one of your magazines sent me by a friend every month, and I wish to subscribe for one year.

I am a farmer, and was for many years a Roman Catholic. But I was converted many years ago, and have worked for the Lord ever since among my people—the French. I have seen many of them turn to God, and I am still very happy in the good work of trying to get others to do the same.

It makes us very happy to read about your good work; you have the prayers of all of us here. May God bless you and help you to fight the good fight. Christ is looking on all His soldiers all the time, and blessing them.  
W. D. G.

## A Christian Soldier's Experiences.

BY GENERAL T. M. HARRIS.

### IV.

**A**BOUT one month after the failure of Marshall's attempt to end my military career, a formidable expedition was organized for the capture of Beverly. This was an outpost for the Baltimore and Ohio Railroad, advanced some fifty miles to the front, and in the midst of a rebellious population. Beverly is the county seat of Randolph county.

A very light sprinkling of loyal men was mingled with the population. This expedition for the capture of this post was organized by and was under the command of Col. William L. Jackson, and consisted of 2,200 men, many of whom had been recruited from that county. This expedition had been planned with great secrecy. It had been so planned that I had no knowledge of it until it was within a few miles of its destination. In fact, it was right upon me, for I had only time to dispatch to General B. F. Kelly, the commander of the department, that I was thus seriously menaced before the wires were cut, and I was not only completely isolated, but found myself also surrounded. Colonel Jackson had sent detachments to possess and hold the only two roads by which I could have escaped. I had been placed in command of that post early in June. I had a company of cavalry, a section of a battery, and six or seven companies of my own, the Tenth West Virginia, regiment of infantry. My whole force numbered about 750 men. I fully realized the difficulties of my situation, but was enabled to

preserve perfect coolness and self-possession. I felt that I was defending the cause of justice and humanity, and so I could appeal to God for assistance and protection, and I was given to feel that He would not forsake me. I was enabled to make the best disposition of the force at my command that could possibly have been made for defense, and determined to fight it out with him. I knew that General Averill was at Philippi, thirty miles distant, and that he had the Twelfth Pennsylvania Cavalry at his command, and I felt that he would be sent to my relief. I took a position on the west of a low ridge that encircles the town on the north and east, and from which I had command of a complete view of the camps around the town over a sweep of three-fourths of the circumference of the horizon, or, in other words, of the entire of my front and right flank. Here I hastily threw up earthworks for the protection of my rear, which was also more effectually protected by the steepness of that section of the ridge.

The only weak point in my position was my left flank, which rested on a skirt of woods, behind which it would have been easy for Jackson to have formed an ambuscade, and my force was so small that I could only spare two companies to guard against such an attack.

I was in a state of constant uneasiness about this flank, and was momentarily expecting an attack from this quarter. But God in His goodness held the eyes of my enemy, so that he did not perceive this strategic point, and confused his counsels that no attack was made. He thus frittered away eight or ten hours of day-



light in an artillery duel with me, in which I had the advantage, and thus lost his opportunity, for with the light of the following morning General Averill appeared on the scene with his cavalry, when I at once assumed the aggressive, moved my artillery six or eight hundred yards to the front, and after a sharp but brief conflict had my enemy persuaded to withdraw, which he did with much more celerity than that with which he had advanced upon me. He retired smarting under the consciousness of a most disgraceful failure—a failure that perhaps could not find parallel in the whole history of the Civil War. He had me surrounded; had three men to my one, and had to feel that he had utterly failed to accomplish anything but his own disgrace, when he ought to have captured my whole command by a brief fight of an hour or two.

In my next I will give a brief account of the personal relations between Colonel Jackson and myself, which, in view of the results of this expedition, will, I think, be interesting to my readers as throwing light on our relations to each other and to the God of Battles, whose eyes do see, and His eyelids try, men's sins, and who approves the just, whilst His soul hates the wicked man and him who loves violence.

(To be continued.)

### Money for Parochial Schools.

In the revision of the charter of New York city, which was passed by the Legislature at Albany last month, there is a section (1,152) which permits the granting of public school money to sectarian schools, or, as the

New York *Sun*, April 9, puts it, "which makes 'any private school in the city' eligible to share in public school funds in the discretion of the Board of Education." The only sectarian or denominational schools that demand public money are those of the Roman Catholic Church. For years that Church has been clamoring for a share of the school funds, not only in New York, but in every State and every city, notwithstanding that it would be unconstitutional to make such a division of the public school funds.

Under the present city charter the Roman Catholic "charitable" institutions receive large sums of money. "The total amount given last year to private educational institutions in this city," said the *Sun*, "was \$527,537, but it was not school money and was not appropriated as for schools, but as for charities." That is so like the Roman Church—obtaining money under false pretenses.

It is the settled policy of the Roman Church to use so-called Protestants for her crooked work, rather than her own children when she can find such recreant Americans. She uses even Jews, as a case that came before Mayor Van Wyck, of this city, on April 8. The Mayor, though a Tammany man through and through, is an American, and in his heart has no love for a "foreign institution" like the Roman Church. In this case he refused to indorse a bill introduced in the Legislature by a Jew, Julius Harburger, that would give \$6,000 to St. Joseph Asylum, at Eighty-ninth street and Avenue A. To Father Tewes, who appeared before him in favor of the bill, the Mayor said he would not sign the bill.



### ROME DURING THE MONTH.

THE authorities of the Roman Catholic Church in the United States are evidently afraid that the new constitution of Cuba may be too liberal for their interests, and as the Cubans might not be disposed to put their money into the pockets of the priests and nuns, whom they already know, it might be better for orphanages and similar institutions to be owned by American Catholics. An Albany dispatch, dated April 1, says: "The Benevolent Society of Divine Providence has asked permission of the State Board of Charities to incorporate for the purpose of carrying on charitable education and the maintenance of orphan children in Cuba. The society's principal office is in New York city. The directors are Archbishop Corrigan, Bishop Farley, John D. Crimmins, Joseph F. Daly, George D. Mackey and James McMahon, of New York, and Donatus Sbaretta, Bishop of Havana, Cuba."

A Southern Pacific train from Texas recently brought into New Orleans the body of Mother Augusta, of the Order of the Incarnate Word, and also Sister Mary Frances, of the same Order, who was stated to be suffering from "acute mental derangement." The two women had started for New Orleans from Hallettsville, Tex., and the press dispatch thus describes Mother Augusta's death:

"Several miles east of Lake Charles and while traveling at great speed, the sister sprang from her seat and made for the platform. Mother Augusta followed and tried to prevent her from leaping from the train. In a heroic struggle to save the life of the demented nun, Mother Augusta

lost her own. The more powerful sister pulled the superior with her from the train, and the two fell on the track. When the conductor reached the scene of the accident, he found Mother Augusta dying with her skull fractured. She died a few minutes afterward. The mad sister was uninjured."

A dispatch from Danvers, Mass., to the New York *Sun* said (April 2): "A kidnapping at Danvers Centre may prove a serious one of abduction. Mrs. Cole, of Cambridge, who is a milliner in Boston, last June adopted a boy named "Jackie" McCarthy. The adoption was in full legal form. She sent the boy out to Danvers to board with an aunt, Mrs. Smith. The boy was sent to the Centre school and to a Protestant Sunday school.

"Last Thursday two men drove to the Centre school house and one of them called on the teacher and asked to see the boy. The boy went to the door and the men immediately seized him, got into the carriage and drove rapidly away. That is the last that has been seen of him.

"Although of a Catholic family, the boy has voluntarily attended the Congregational Church. Religious feeling is said to be at the bottom of the abduction."

Recently the Polish Catholic Church in Bayonne, N. J., had a dispute with the bishop and refused to submit to his authority. Last month a member of that church, Nikola Tachoto, was killed. Arrangements were made for his burial in the Hudson County Catholic Cemetery, but

when the funeral procession arrived there permission to inter the body was refused, so the mourners had to go to the Bayview Cemetery, where the body was placed in a vault.



This spring has been quite a strenuous season for the Church of Rome, especially in the countries generally known as Catholic.

In France the Chamber of Deputies has passed the Associations Bill, directed against religious orders, by 303 to 220.

The principal feature of the debate on Article XIV, concerning education by religious bodies, was a speech by M. Leon Bourgeois, who accused the Christian Brothers, which is the largest corporation of teachers in the country, of fostering hatred among their fellow citizens. He quoted from their text-books to show that they justified the Inquisition, condemned liberty of conscience, and declared that Jews and Freemasons were enemies of society and capable of betraying their country for bribes. M. Bourgeois concluded by declaring that pupils reared in the Christian Brothers' schools would become citizens who would descend to the streets to make civil war. The speech made a deep impression on the Deputies, who by a vote of 293 to 220 ordered that it be printed and placarded in every parish in France.



Spain has fallen into line with other countries in revolting against the Roman yoke, for the Government proposes to enforce the Concordat, which requires all religious orders to submit to the laws of the country, like other associations. As most of the religious bodies are not authorized

by the Concordat, their privileges will be forfeited, and they will be placed under the laws governing lay corporations. The Government will also remove the teaching of religion from the compulsory curriculum of the official schools, and require in professors of religious instruction the same qualifications as in lay professors.

Another dispatch from Spain is as follows:

Madrid, April 8.—Large and excited anti-clerical meetings at Malaga, Corunna and elsewhere have passed resolutions demanding that the Government expel the religious orders from Spain. At Corunna the manifestants paraded, shouting, "Down with the Jesuits"! and "Down with the convents"! They stoned the Jesuits' college and the offices of the clerical newspapers.

The United States will wake up by and by to realize what Jesuitism, that is, Romanism, really is—an enemy of liberty. Even the people of Spain rise up in protest against that system.

It is only in Protestant countries like the United States and England that Romanism finds friends whose toleration leans toward intolerance such as the Roman Church represents. Strange inconsistency, but not strange apostacy, for the Word of God tells us how faith will wax cold. Nowadays it is the fashion to laud philanthropists and humanitarians like Mr. Carnegie, who seek immortality by the work of establishing libraries which the citizens must maintain without any corresponding benefit. The working classes who are Roman Catholic have no taste for books, and they crowd out Protestants in National, State and municipal affairs.

## THE INQUISITION.

BY MRS. MARTHA C. FISHER, WASHINGTON, D. C.

## III.

THREE "first audiences" followed, in which the officials did their utmost to wring confession. Always in complete ignorance of the charges preferred against him, if the prisoner remained firm in declaring innocence of any word or actavoring of heresy, the fiscal in charge of the case demanded torture to help his memory and extort confession. This followed frequently and was of many forms of ingenious cruelty. Of these, Llorenti, who had good means of judging, says: "None of the descriptions of them can be accused of exaggeration!"

All attempt here to describe those fiendish inventions may be omitted, as accounts of them abound in most libraries. In the museum of Turin the writer once saw and examined some very horrible, cruel and curious devices for inflicting inhuman tortures, which had been in actual use in the Spanish Inquisition.

After conviction followed the sentence, with permission of appeal only to the Roman Pontiff. The papal treasury by these appeals obtained a great income, for a large sum of money must always accompany an appeal, and was the only valid argument. Thus, the Inquisition got the victim's property by confiscation and the Papacy the wealth of his friends in the appeals. If, as was rarely the case, an acquittal resulted, the poor ruined victim might slink home without redress of any sort for a long, cruel imprisonment, sometimes of years' duration, with lifelong deformity and pains, ever present reminders

of the agony of the trial and of the torture chamber; and these were the rewards of innocence from the Holy Inquisition!

After condemnation the victim was made the center of an "auto da fé," dressed in robes of conviction. When he arrived at the place of burning, if willing to recant, he might be "reconciled," and then, as a penitent, must undergo penalties almost worse than death, or "relapsed"—that is, handed over to the secular arm for burning—for the Holy Office asserted that it shed no blood!

A word here as to the name "Holy Office," by which the monstrous Inquisition has ever been known. Paul IV., a brilliant sample of the infallible popes, declared that the Inquisition was founded by the inspiration of the Holy Spirit; and on his deathbed commended it as the main support of the Roman Church. Doubtless the chief shame and infamy of this most inhuman tribunal, worse than anything ever attempted in the worst tyranny of pagan Rome, or that the darkest heathendom ever produced, rests upon the Catholic sovereigns of Spain, who received the full approbation of the papacy.

One must have some understanding of the character, the holiness, the pious purity, the infallibility of the dogmas furnished to the Church, as set forth in the lives of the reigning popes, especially of this eventful epoch in history.

A slight sketch of the Spanish Pontiff Alexander VI., the most capable and the boldest of all the Ro-

man sovereigns, says Wilberforce in his "Compilation from the Best Authorities," will serve to elucidate the function of the papacy, and its domination of the politics of Europe. Roderic Lenzuoli was born January 1, 1431, and was Pope from August 26, 1492, to August 18, 1503. His father was a wealthy Valencia gentleman and his mother a sister of the distinguished Alfonso Borgia, Bishop of his native city, Valencia. Uncommon intellectual powers, with remarkable strength of character, were evidenced from his earliest years. While quite a youth he won fame and fortune as an advocate, but the moderate restraint of a lawyer's gown was irksome to him, and he was on the point of adopting a military career when his uncle became Pontiff as Calixtus III. in 1455, and the way to a more glorious future opened before him. In compliance with the new Pope's advice, Roderic now adopted his mother's name, and, to quote literally from the page of history, taking with him his beautiful mistress, Rosa Vanozza, whose mother had formerly held the honors of that position, he turned his back upon his native city and sought the fortune that awaited him at the world's capital. In person unusually handsome, vigorous in mind, unscrupulous, absolutely regardless of all laws, human or divine, in the gratification of his will and the accomplishment of his purposes, Roderic, the Pope's nephew, was a man made for success in the society in which he was to find himself at Rome. He was received with great kindness by his uncle and at the Papal court, and was soon created Archbishop of Valencia, Cardinal of St. Nicholas in *Carcere Tul-*

*liano*, and Vice-Chancellor of the Holy Roman Church.

After the death of Calixtus in 1458 Cardinal Roderic Borgia's fortunes declined, and during the reigns of Pius II., Paul II., Sixtus IV. and Innocent VIII., little is recorded of him but that he was distinguished for his amours, for the prodigality of his gifts, and for his close attention to public business. Having thus secured the good will of many of the Cardinals and the affection of the Roman people, as the historian tells us, he had no difficulty, on the death of Innocent VIII., in July, 1492, in making a bargain with a majority of the members of the Sacred College, in accordance with which he was elected Pope and took the title Alexander VI. on August 26, 1492. The Roman people and their Catholic Majesties were delighted, and his election was celebrated with all possible demonstrations of joy. His efforts were directed largely toward the aggrandizement of the temporal power of the Papacy at the expense of the feudal vassals of the Church, and to the founding for his family a great hereditary domain in Italy. In the furtherance of these plans two of his five illegitimate children, Cæsar and Lucretia, played important parts. On May 4, 1493, he issued a bull dividing the New World between Spain and Portugal. On May 23, 1498, at his instigation, the Inquisition dealt with Savonorola, who was executed—strangled and burned—by this Pope's order. In 1501 he instituted the censorship of books, from which time the Index Prohibitorum has held a prominent place in inquisitorial work.

(To be continued.)

### AN EARNEST ITALIAN MISSIONARY.

THE Rev. Stefano L. Testa was born at Carovilli, Italy, and was brought up in the Roman Catholic faith. He became an altar boy, and in due time sang in the choir.

When he was sixteen he came to the United States, intending to return to be a soldier when he was twenty-one.

Before he left home the priest warned him to keep away from Protestant churches, "Because, said he, the Protestants do not believe in God or Jesus Christ, or the Virgin Mary, or the Pope; and, furthermore, they worship the skeleton of a horse."

Upon his arrival in New York he heard the statement as to the horse-skeleton worship by Protestants confirmed, so one day he went to the Italian Evangelical Church to see it.

He sought the skeleton in vain, and was surprised at the reading of the Scriptures and the offering of prayer by the pastor, in the Italian language. He became first an inquirer, then a convert, and then an earnest worker and officer in the Church.

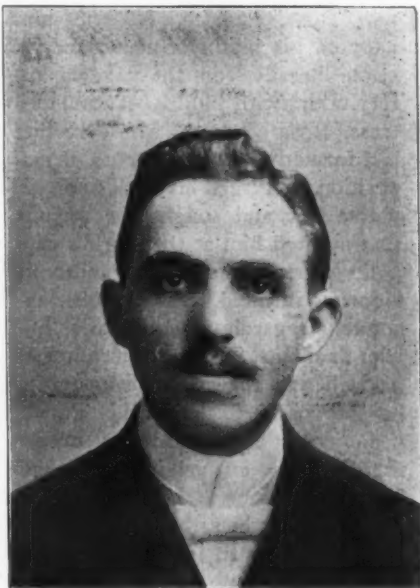
One of his methods was to go from house to house telling the people about his change of heart and inviting them to come to church. Some of those whom he thus visited thought he was mad, but many were converted.

Two years after his conversion he decided to enter the ministry, and went to the Theological School at Bloomfield, N. J. While there he conducted a mission at Orange. He studied enough Greek by himself to pass the examinations for Union Seminary, where he took the regular four years' course.

He was graduated in 1897, went as assistant pastor to Broome Street Tabernacle, and in 1899 was ordained by the Broadway Tabernacle Congregational Church. Then came the call from the Brooklyn City Mission and Tract Society to work in that large and promising field.

Evangelistic work is carried on in Hope Chapel, on Union avenue, and Pilgrim's Chapel, on De Graw and Hanbury streets, while there is also a Sunday school at the Van Brunt Street Settlement. The three Sunday schools have about 125 children, nearly all of whom have Catholic parents.

The members of his two churches number eighty. They not only contribute liberally to their church, but to other good causes. For example, they maintain an orphan child in In-



REV. STEFANO L. TESTA.

dia. They are shining lights in the Italian community, which is constantly increasing in Greater New York.

Free evening schools are open twice a week. The principal study is the English language, with the Bible as the chief text-book.

On April 7, Easter Sunday, Mr. Testa received twenty members into his Evangelical Church in Brooklyn. He is a man of culture, full of energy and zeal for the conversion of his brethren according to the flesh.

In Greater New York there are many other earnest workers among the Italians—the Rev. Joseph Vital, formerly a priest of the Capuchin Order, and now a Methodist minister; Rev. A. Dassori, a successful Baptist minister; Rev. A. Arighi, Presbyterian; Rev. F. A. Tagliatela, who has a large Italian Methodist Church in Harlem, and an Italian Episcopal Church in Bleeker street.

The attitude of the Vatican toward United Italy, and the opposition of the Church authorities to the progress of the Italian Kingdom and people have caused even the unthinking Italians to turn away from the Church. But they have no other religion, and it is the duty of American Christians to help those people into a knowledge of the truth of Christianity. It is providential that so many young men who have been converted should desire to enter upon the work of evangelization among their countrymen.

There is great need of a school for Bible study in or near New York for these Italian evangelists and the priests who desire to leave the Roman Church. The French College at Springfield, Mass., has several Italians among its pupils.

## PROBLEMS OF ITALIAN IMMIGRATION.

By REV. S. L. TESTA, Brooklyn.

AT the meeting of the New York Congregational Clerical Union on March 4, 1901, Rev. Stefano L. Testa, the Italian pastor who is doing an excellent work in connection with the Brooklyn City Mission, read a paper on "Immigration Problems," in which he said:

The problems that confront us here in America are:

First.—*The large number of immigrants.* Last year over 400,000 immigrants came to this country, fully one-fourth of whom were Italians. The Consuls in New York city representing foreign peoples number 44—three times as many as the nationalities in Jerusalem at Pentecost; and, whereas, in Jerusalem those people were only there for that week, here we have our foreigners for good. Hence, a perpetual Pentecost, with the exception of the Holy Spirit.

Second.—*The heterogeneous character of these immigrants,* who bring various ideas, customs and religions, which they plant here, especially where they live in colonies by themselves.

I do not agree with the Commissioner of Immigration, who has said that "America is becoming a dumping ground for all the refuse of the nations, and if we do not prevent it America will become the harboring place for all the paupers and criminals of the world." I believe that the immigrant, with rare exceptions, especially the Italian, comes with the best of intentions. He comes to offer his honest labor to earn enough money to pay the mortgage on his farm, and



means, after a few years, to return to Italy to live and die with his dear ones. But in many cases this original intention greatly changes. After the immigrant has been here a few years he gets steady work, likes the country and decides to remain. So he sends for his wife and children and becomes a citizen.

But, though not bad, many do bring political and religious ideas hostile to the American spirit and American institutions. After a few years you give them the franchise; they become citizens, not because of sympathy with our institutions, but because they think that by doing so they will improve their positions.

There are two ways of dealing with this problem, one by incorporation, the other by assimilation. The former is unwise, for the immigrants will always remain foreign, because out of sympathy with and ignorant of American ways of thinking. Rome incorporated barbarians and was herself destroyed.

Assimilation is the only wise way. If you can make immigrants Americans in principle and sympathy as well as in name, then you will solve the problem. We can assimilate them only by making them acquainted with, and building them upon, the two foundation stones of all our institutions—the Public School and the Bible. Education and Evangelical Christianity are the pillars upon which America's greatness rests.

The Public School is the bulwark of American institutions. Children of foreigners educated there will grow up Americans and be Americans. The Public Schools are a great agent of assimilation. Watch over them. They have been and are men-

aced, and will continue to be menaced by unscrupulous, wily foes. Be always alert, and when you see even the shadow of a hand stretching toward the school, stand up and say: "Hands off!"

The arch enemy of the Public School is Romanism, whose only maxim has been, "Ignorance is the mother of devotion." The foe of Romanism is education, which is still the bulwark of Evangelical Christianity, while ignorance remains the bulwark of Romanism. The Philippines, Cuba, Porto Rico, Spain and Italy give abundant proof. Rapid strides in education have taken place in Italy within the thirty years since its independence, for, whereas, under the Popes, the illiterates were 90 per cent. of its population, now the percentage is only about 40. You do not see any Romish priests in the Italian public schools. Now if Roman Catholic nations have put out the priests from the public schools, as Italy has done, the Philippines are doing now, and France is about to do, for your country's sake do not let them have a free hand on the free schools of free America.

The Public School, however, reaches only the children. But are adults to be left to themselves? You have to wait till the child is 21 before he can vote, and meanwhile he receives plenty of education. You let the adult immigrant vote for Tammany Hall in five years, and in the meantime he receives no education and no training in American principles and ideas.

I plead for the education of adult immigrants by day and evening schools, adult kindergartens and lectures for their education and training



in the elementary principles of American civil laws and citizenship.

By whom should this wholesale education be done? The State or municipality, certainly. Is it not for the country's self defense? The State should not only be willing to do it, but "compel" the immigrants "to come in." The general American public is not yet aware of the importance of this matter, as it will be; but meantime, the Christian people—the Church, which is the foundation of the State—should lead in doing this great work.

The second foundation stone of American institutions (in order, not in importance) is Evangelical Christianity. This is more important than the Public School, since the latter is the result of the former. The Hon. Bird S. Coler said the other day: "Make a man a good citizen and you have brought him half way into the Church." Now, if there is truth in that, the converse is more true. I would put it: "Make a man a Christian and he will be a good citizen, first, last and all the time." A man may be a good citizen without being a Christian, but a man cannot be a Christian and a bad citizen at the same time. One may even be educated in the Public School and still know nothing of the real backbone of our American institutions. Yea, he may be the more dangerous because of that education. Every Tammany politician and office-holder has been in the Public School (unless he went to the parochial school), and some of them have been through a university.

As the Public School gives education, not morality, it reaches only the intellect, and not the heart, and I claim that the education of foreign-

ers and their children should be supplemented by Christianization. When you have made them Christians, then you will have solved the whole problem; and by the word "Christian" I mean an Evangelical Christian, for one can be a Roman Catholic without being a Christian at all. Romanism does not reform anybody; regeneration and the new birth are unknown to Catholics. The Roman Church is only a politico-ecclesiastical machine, solely intent upon getting power to dominate and enslave the people. All Catholic countries give ample evidence of this. And we must be on our guard. Archbishop Ireland's words, "We must make America Catholic," and the injunction of Bishop McFaul, of Trenton, to a Catholic society, "to unite all Catholic forces and organize for political purposes," are not without meaning; and the Jesuits are working persistently to conquer this land for the Church.

Let us both pray and work, and the most pressing work now is the evangelization of these immigrants, who come mainly from Catholic countries.

Immigrants generally settle in large cities. New York is the most cosmopolitan city in the world. Here are 250,000 Italians and smaller numbers of peoples of fifty other nations and tongues.

City mission work is the most effective way to do home mission work, because the people of the city, when converted, moving to other places in our country, carry the Gospel and plant it wherever they go. I can point you to a number of Italian churches in different places founded by men converted in New York. I would have not only the city's money,

but the country's money, spent for the city's evangelization.

Moreover, through city mission work you not only do home mission work, but foreign mission work, too. The work of evangelizing foreign peoples in America is more successful than when done in their own countries. The converted foreigner thinks first of his family, and his native town. Many families are converted through correspondence. Then he takes another step. We see the Chinese Christian send money to pay for a Bible reader in his town in China, and the Italian converts here take collections to found mission stations in their home towns. Those converts who return to Italy invariably carry the Gospel, and I have known men return to Italy for the purpose of establishing a mission in their birthplaces. The report of the Waldensian Church in Italy shows more churches and missions in Italy founded by converts from America than founded directly by the Church.

Are you interested in foreign missions? Evangelize the foreigners in the American city. Are you interested in home missions? Concentrate your efforts in the evangelization of the city's populations. Are you interested in the moral and political welfare of the city and nation? Then remember that an ounce of prevention in Gospel preaching is worth more than tons of cure through reform committees, city vigilance leagues and social reform clubs. The motto of the Congregational Home Mission Society is: "Save America to save the world." Good; but I would put it: "Save the city; through the city save America; and through America save the world."

I believe that America holds the key for the world's evangelization. You may rightly boast of your Anglo-Saxon superiority; but the Anglo-Saxon race is what it is because of the Bible and Evangelical Christianity; and the Latin race is inferior and decadent because it lacks the Bible. Remember also that power implies opportunity to do good, and privilege implies responsibility. If you do not seize these opportunities and do not come up to the responsibilities God has laid upon you, your Anglo-Saxon superiority will surely pass away. God is bringing these peoples here that we should Christianize them. If we would see this divine purpose and fulfil it, immigration, instead of being a cause for anxiety, would be a cause for thanksgiving, and instead of looking askance at these poor people we would embrace the opportunity gladly and assume the responsibility willingly.

If we keep the Public Schools untouched by papal hands and concentrate our efforts in the cities in educating and Christianizing the foreign masses, we shall not only make them into Americans in the truest sense of the term, but we may anticipate the day when continual Pentecostal preaching will be heard among foreigners in New York, each in their own language, and through New York in the whole country.

Writing from Rome under date of March 2, the correspondent of the Baltimore *Sun* gave a lengthy account of the visit of the cardinals to the Vatican on that day to congratulate him on his entry into the ninety-second year of his age and the twenty-fourth of his coronation as Supreme Pontiff.

The Pope's response to the address of the dean of the College of Cardinals was read to them. After expressing thankfulness to God for the continued preservation of his life, he lamented the "blindness of so many rebellious and wayward people against the mother who impressed upon their brows the sign of salvation."

And later on, the Pope said that he could not "avoid raising his voice to guard the evangelical counsels of perfection, as he holds on earth the place of their Divine Author."

This seems to the ordinary Protestant reader rather a blasphemous way of stating the Pope's claim to be the Vicar of Christ.

In the *Catholic News* of this city dated March 30, 1901, we read: "A reader from Massachusetts wishes to give public thanks for numberless favors received through the intercession of Our Virgin Mother and other members of that heavenly realm. Thanks are offered to the Sacred Heart of Jesus for the cure of a severe pain in the side, through the intercession of the Immaculate Virgin Mary."

On the same page we find that an Illinois reader added means to prayer returning "fervent thanks to the Sacred Heart for relief from severe pain through the intercession of our Mother of Sorrows, St. Expedit and the holy souls. The League badge was applied to the affected part."

In closing his address Pastor Testa made an eloquent plea for the evangelization of the foreign population in our country. The ministers present heartily commended the work in Mr. Testa's care, and expressed the hope that it would be enlarged.

### Kind Words.

The religious press has many kind things to say of THE CONVERTED CATHOLIC, which, if space would permit, we would like to reproduce.

The *Iowa Methodist*, published at Iowa City, Ia., in a kindly paragraph about this Magazine, notices the improvements that have been introduced this year. The editor says that "Brother O'Connor deserves the thanks of American Protestantism for what he has done" in Christ's Mission. Our brother adds that he "rejoices it has been his privilege to do something to encourage this noble worker."

The *Free Methodist*, of Chicago, says in its issue last February, concerning the bound volume of this Magazine for 1900: "This volume is unique in many respects. We do not know of any other publication that contains such testimonies and letters of recent converts from the Catholic faith to Protestantism, especially priests, many of whom have come to the Rev. James A. O'Connor out of the Roman Church to Christ's Mission, a home in New York city established for such men, where they are welcomed by one who can sympathize with their special needs, temporal and spiritual. Few persons are more worthy of sympathy than priests who leave the Church of Rome on religious grounds. Many of those converted priests are now pastors of churches, and missionaries in connection with different denominations. THE CONVERTED CATHOLIC gives a full account of the conversion of these priests and other Catholics. Its tone is elevated, and all the articles are characterized by a Christian spirit."

### A Convent Scandal in Rome.

The London *Times*, the *Patria* and other liberal papers of Rome have lately published the grave scandal in the Benedictine convent, which has stunned the clerical world, and the Italian paper, *Il Progresso Italo-Americano*, of this city, of February 27, followed their example. These are the facts:

In October, 1894, a female Benedictine Order was founded in Rome with the approval of the Vatican, and in 1897 it was canonically recognized. The community consisted of twenty-eight nuns, most of whom were relatives of English noble families. The abbess was Lady Mechtildus Pynsis, daughter of the ex-Minister of the Colonies, an old and venerable lady, who at fifty years of age abandoned the religion of her family and became a Catholic by entering a convent.

Of these twenty-eight nuns only eight had brought any dowry, the income of which was spent for the support of the community.

Needing an administrator, the nuns applied to the Vicariate, who sent them Monsignor Kambler, administrator of the Scotch College, who had left a deficit of 800,000 francs (\$160,000) in the last position held by him.

To obtain a secure hold upon the little community, Monsignor Kambler carried out a most audacious idea. He had made the acquaintance of a wealthy young English lady, an orphan, who possessed 1,500,000 francs (\$300,000), but she was a Protestant and was under the control of a guardian. He obtained such a powerful influence over the girl's mind that he induced her not only to become a Roman Catholic, but also to

enter this convent, becoming a nun under the name of Donna Maura. With the girl there came to the convent the million and a half of francs—first the income, and the sum itself when she should come of age.

By means of this service to the convent, Monsignor Kambler, of course, became its master. He soon bought a great building for it in Via Ludovisi, belonging to the Irish Augustinian fathers, costing 600,000 lire (\$120,000), to be paid in five payments. Here the nuns established a school of about two hundred poor girls. This school was solemnly inaugurated by Father Ferrini, Monsignor Adami and the Jesuit De Mandato.

Meanwhile, Monsignor Kambler was spending, both for himself and the convent, much more money than was necessary. His tastes were luxurious, and being a man of refinement, he sumptuously furnished his own apartment in the convent, spending 40,000 francs (\$8,000) on its improvement alone. He was also an ardent collector of artistic photographs, and on these he spent much money; and his expenditures for the convent were on a similar scale. To the abbess' timid remonstrances he replied with threats, and because—contrary to ecclesiastical law—he was not only the administrator of the convent, but its confessor as well, he held them as slaves under his extravagant will. All the qualms and apprehensions of the abbess were quieted by the prospect of the million and a half of francs that was coming to the convent when the monsignor's charming protégé would attain her majority.

But at last the abbess clearly fore-

saw the bankruptcy that would surely come if Kambler was allowed to remain there any longer, and she appealed to the Vatican for his removal. The Vatican at first gave no heed, but after repeated appeals from the abbess the case was investigated, the facts were proved, and Kambler was dismissed.

But it was too late. The finances of the convent were exhausted, and there remained only the hope of the million and a half that was to come from Donna Maura in the future.

But Monsignor Kambler, out of revenge, planned the destruction of the convent. Having won the heiress' affection for himself, he, with the help of another priest, induced her to elope with him, and thus secured a double prize—first, his revenge, and second, the money.

This was the end of the convent, which passed to the creditors, first among these being the Augustinian monks. Then followed citations, liens, sheriffs' sales, etc. The nuns struggled hard to save from the wreck the treasury, the sacred vases, consisting of a calix and ostensory of solid gold, a rock crystal altar service that had belonged to the late Cardinal Antonelli, consisting of six chandeliers, a reliquary, a crucifix, ostensory, calix and three cartegloria. They carried these things to the Smith Bank and appealed to all the cardinals to buy them, even at a small price, thus saving them from a profane sale at public auction; but the cardinals gave no heed to their appeals.

In the meantime, citations accumulated, and finally the order came that all should be sold, and on January 28, 1901, everything—even the furniture

and the fixtures of the convent—was sold under the hammer.

Of the eighty-eight nuns, seventeen were taken into other convents in Rome, one found occupation in a distinguished English family, and the remaining ten have remained in the convent, living upon charity, especially that of Protestant ladies.

### Changing Names.

At the municipal election in Chicago last month one of the candidates for Mayor was taunted by his opponents with having changed his Irish Catholic name for an American. That is a common practice.

A New England governor named Conner was the grandson of a Roman Catholic Irishman whose name was O'Connor. The son dropped the O, though Governor O'Farrell, of Virginia (also a Protestant) has retained it in his name. One of the leading ministers in the West was named Brosnahan; now he is Brusingham.

When the writer was a priest he was acquainted with a Christian minister named Connor, and a Baptist minister named Florence McCarthy.

One of the teachers at the Northfield Seminary this year whose special department is instruction in the Bible, is the granddaughter of a converted priest, and very proud she is of her learned ancestor. She was a classmate of another converted Catholic, a journalist, author and zealous Christian worker, Miss Margaret Blake Robinson, at Mr. Moody's Bible Institute, Chicago, two years ago.

A converted priest, now an Episcopal minister, in Boston, is married to the daughter of a Roman Catholic Mayor of Boston.

## THE MOTHER OF THE LAST ANTICHRIST.

BY REV. ALBERT. B. KING.

(Author of "The Purple and Scarlet Woman and Her Relatives.")

### II.

THE false Church is spoken of [Rev. xvii, 3, 4] as an harlot clothed in purple and scarlet, and seated on a scarlet colored beast. There is but one ecclesiastical society using purple to express mourning or grief, and scarlet to express joy and triumph; it is the Roman Catholic Church and her relatives. Therefore the beast which supports her signifies the nations which geographically and by races represent the constituents of the old Roman Empire. In this respect the heathen Antichrist is mother of the Papal Antichrist. It is a mother also with reference to idolatrous worship, the iniquity of the child being worse than that of the parent, for worse than the deification of the Emperor, the Pope does exactly that which is precisely described in II Thessalonians 2, when he is an "object of worship" in the sanctuary of St. Peter's.

All through the reign of the Papal Antichrist, our Lord has been, and is, building fortresses in Satan's territory. The Primitive Waldenses were up to the third century garrisoned in the fortress of southern Italy. They were then and there surrounded by persecuting, pagan, antichristian foes, and forced to enter into their second fortress, in the mountains of Piedmont.

There, later on, they were for eight centuries terribly persecuted by the Papal Antichrist, a burning bush never utterly consumed.

By means of the Reformation the Lord placed garrisons in Germany, France, Holland, Great Britain and

other countries. The incessant malice of Satan undermined but did not utterly destroy these fortresses, yet corrupted in great measure their garrisons. This constrained our Lord to make, one hundred years after the Reformation, another strategic move. This was to send from these fortresses contingents of picked men, known as Huguenots, Puritans, Covenanters, and others, for whom our "Great Captain" built new fortresses in America.

Then was made the Devil's last move, "and the Serpent (Satan) cast out of his mouth water (ungodly emigrants) as a flood after the woman (martyr church), that he might cause her to be carried away of the flood."

The vast territory of America has hitherto aided the "woman" in "swallowing up the flood." But now God's garrisons in both Europe and America have become much corrupted by Satan. The majority of God's nominal people are unable to comprehend the greatness of their own wickedness. Their sins of selfish worldliness, dislike to the spiritual, hatred of cross bearing, and skepticism as to the supernatural, and wilful self-indulgence, are intensely aggravated by the fact that they sin against a greater light than ever shone on past ages. Therefore, the sin of the twentieth century is monstrous and constitutes the "falling away" prophesied to precede the coming of the last Antichrist. But beside the lukewarm Laodicean Church, which is the five foolish virgins, there is now in ex-



istence the Philadelphian Church, the five wise virgins, the sealed 144,000. These brethren elect and select are battling heroically for their Master and against Satan. The battlefield is the world. Satan is introducing, nay, has introduced, Babylonish luxury, pride and willing forgetfulness of God. On the other hand, all that is truly good, righteous and great in modern society, all that is blessed in Gospel missions, all that makes for salvation in uplifting Jesus as a Saviour, is done, through the loving zeal of the Philadelphia virgins.

All that the Laodicean foolish virgins seem willing to do, is in accordance with a mental endosmose and exosmose capillary attraction, to give to the world a veneering of superficial Christianity, and to receive from the world its hostility to the kingdom of Christ, and love of selfish pleasures.

All this explains the puzzling spectacle of the world's condition; for from one point of view it is growing better and ripening for salvation, even that of the millennium; and from another point of view the world is growing worse and ripening for damnation, in connection with the near approach of the last Antichrist and his temporary yet dreadful reign on the earth. If we turn to Matt. xxiv we find that our Saviour predicts that this struggle in the last days between the two kingdoms shall grow more and more intense with earthquakes, famines, pestilences, wars, distress and fearful forebodings of the nations, with abounding iniquity.

As Paul explains, this abounding iniquity is the great "falling away" which ushers upon the stage of the

world the last Antichrist. Now, the career of this Lawless One and the contention of faithful Christians under Christ against Satan constitute what Jesus calls, in Matt. xxiv, 8, "labor pangs" of a spiritual maternity; and that which is to be born is the true King of the earth, and the glorious, golden millennium. But before this the last Antichrist and the Great Tribulation must show themselves as Satan's last move on the earth's chessboard.

Wicked offspring, like the good, obey the law of heredity, and therefore the Lawless One is similar in features and action to his Papal Mother, just as the Papal Mother strongly resembles her mother, the Roman heathen Emperors.

Let us look at some of these points of resemblance between mother and son.

Both are sustained by, and yet control as its head the "Beast" or the Roman Empire. We learn from II Thess. ii, 6, 7, that which the fathers perceived, that Paul prophesied, that the heathen Roman Emperors would expire in giving birth to another Antichrist, even the papacy, which in turn would include as a fetal germ, with rapid, latter-day growth, her son, the Lawless One.

As an historical fact, the papacy, as a slow cancer, spread throughout the area of the old Roman Empire, the Beast of Daniel vii and Revelation xiii and xvii. Comparing these Scriptures with each other, we are taught as follows:

(1) The Beast [nations living in the territory of old Roman Empire] carries on its back as its commanding mistress the Purple and Scarlet Woman [corrupt Christian Church].



(2) The Beast has the composite characteristics of the Leopard [Austro-German Empire], Bear [Russian Empire], and the Lion [British or Anglo-Saxon Empire].

Attention is called to the fact that the Leopard Empire retained the claim and title of Roman Emperor until 1806, when it was yielded to Napoleon I. as one of the trophies of victorious war.

In the beginning of the twentieth century we find this startling fact to be true, that the prophesied reconstruction of the old Latin Empire, which in the last days shall embrace the entire earth politically and geographically, already exists in the world-wide extension of its elements, the Leopard, the Bear and the Lion, which, in connection with racial colonies, allies and branches, enable the threefold Beast to lay his paws, with rapidly increasing length of grasp, upon the entire earth. For example, behold the Leonine Anglo-Saxon, whether proceeding from Great Britain or the United States, conquering and annexing feebler nations. One of the best commentaries on Daniel and Revelations, is found in the daily journals giving us new chapters in contemporary history.

(3) The numbered name of the Beast is 666 [Rev. xiii, 18], which is best interpreted to mean Lateinos in Greek, and, translated into English, is Latin [or Roman] kingdom. For, giving the numerical value of each letter we have:

L a t e i n o s } 666.  
30+1+300+5+10+50+70+200

(4) The Harlot Church rides upon the Beast, but of late years the Purple and Scarlet Woman has not been as firmly seated in the saddle as in

the mediæval dark ages. The Beast is increasingly restive, seeking to throw its rider to the ground, for whom he has an ever increasing contempt and hatred.

(5) To subdue the Beast into a state of admiration, reverence and obedience, the Harlot seeks to magnify herself in his eyes by claiming divine honors, blasphemous titles, the prerogatives of God, and the power to work miracles.

Since 1870 the assumptions of the papacy of divine honors, and supernatural powers, have become more frequent and more pronounced. In addition to the immaculate conception of the Virgin Mary, we have the decrees of the Vatican Council, asserting the infallibility of the Pope. But all this is in vain. The nations despise the Harlot Church more and more. Every year the exodus from her communion of the most intelligent and conscientious increases, and now they are numbered by the many thousands, and is one of the conspicuous signs of the last times, and of the near approach of the Antichrist, and so of the true Messiah. When the best material is all strained out and drained away from the old church, the residuum will be abhorrent dregs, and the prophecy [Rev. xviii, 2] fulfilled: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." And when this happens the papacy will be merged in the Last Great Antichrist or Lawless One, and he will come who as a son is tenfold more wicked than his wicked mother. That is the prophecy.

(To be continued.)

**FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.**

FIFTH SERIES.

XXIII.

NEW YORK, May, 1901.

SIR:—I write you these letters in behalf of the Catholic people, as much as in the interest of Protestant Christians whose ancestors withdrew from the Roman Church years ago. Catholics everywhere are learning to think for themselves on religious questions, as on other subjects that are discussed by persons of intelligence. The time was, and not so very long ago, when it was true of nearly all the adherents of the Roman Church, that "ignorance was the mother of devotion," and it is still true in those countries called Catholic. But education has been so generally diffused in all civilized lands that it has accomplished great changes in the attitude of the Catholic people toward your Church. In countries where the Bible has been excluded and Protestants have been few, the educated classes have become indifferent to all religion. They take a material or philosophic view of life and are not concerned about the future. It was a pupil of the Jesuits who said after he had discovered their trickery in religious matters: "Oh, God, if there be a God, save my soul, if I have a soul." From time immemorial it has been the teaching of your Church that there could be no religion, no Christianity, no supernatural life for humanity except it bore the Roman label. That is still the Jesuitical doctrine—"Out of the Roman Catholic Church there is no salvation"—but it has been somewhat modified to meet the demand for toleration that has gone forth in every civilized country, until now it is intimated by the high officials of your Church that such a person as Queen Victoria might have been a Christian, because, though not a member of the Roman communion, she might belong to the "soul" of the Church, whatever that means.

All of you, from the Pope down, realize the strength of the current that is flowing toward liberalism and freedom of thought in religious subjects among your people. The ignorant and depraved are still yours, and will continue to be known as Roman Catholics as long as you do not interfere with their pursuits. It has never been known that a rumrunner or divekeeper or criminal of any sort had been excommunicated by your Church. He is always in "good standing" while he takes off his hat to a priest or gives money to the nuns who call at his place with outstretched hand asking an alms for the hospital, the convent or the "poor orphans."

But when a man of the highest character and attainments, like Dr. St. George Mivart, in England, or priests like Father Zurcher, of Buffalo (who said it was a fraud to take money for delivering souls from Purgatory), and the late Dr. Edward McGlynn (whose political and economic views were a menace to Tammany Hall), will not let their conscience be seared with a hot iron and pretend to believe a lie, they are denounced, excommunicated and cast out by the Roman Church. An honest man who thinks for himself and gives expression to his thought on religious, philosophic and sci-

entific questions, is told by the Roman authorities to keep quiet, keep silence, or trouble is sure to come. "What you say may be true, even as Galileo's statement that the earth moves, but the Church does not approve, and you will be condemned if you persist in declaring your sentiments." Thus it has come to pass that in Catholic countries intelligent persons lapse into indifferentism and a negative attitude toward all religion.

In England several members of the old families that have always been known as devoted adherents of the Pope have recently declared their inability to reconcile Roman Catholic doctrines with the progress of the age. Their trend of thought, beginning with the Vatican Council, when the Pope was declared infallible, has led them out of Rome. They have observed the inferior condition of Roman Catholic nations and peoples, and the degeneracy that is perceptible where Rome rule has prevailed. Our war with Spain, when the greatest Catholic nation was so quickly stricken down, as if by Divine vengeance ("I will repay," saith the Lord), has been an object lesson to them. The incidents connected with the Dreyfus case, when the whole power of the Roman Church was opposed to truth, justice and right, had a great effect in liberalizing these English Catholics. For a year past the English press has been full of complaints against the Church of their fathers, as they styled the old Roman machine, and the number of prominent Catholics, like the family of Lord O'Hagan, that have formally renounced Romanism, has increased to such a degree as to cause alarm in the Vatican. The hierarchy, with Cardinal Vaughan at the head, addressed a pastoral letter to the dear laity, admonishing them to beware of the poison of liberalism and free thought on any subject that the Church had not considered. The laity interpreted the letter as signifying that they were not to think at all on any question that related to their souls, so that if one of them in confession related the sins committed against the Decalogue and the commandments of the Church, and then said: "I have been thinking about certain dogmas, some peculiar doctrines of the Church,"—the priest would stop him and say, "You must not think; you must only believe. Finish your confession, say an act of contrition, and I will give you absolution."

The consequence has been, Cardinal, that the Pope himself had to interpose as a mediator between the bishops and the intelligent, thinking members of their flocks, who had flouted the pastoral letter and declared they would not confess their sins to those men whose arrogant assumptions and astounding ignorance had exceeded all bounds.

In an encyclical letter addressed to Cardinal Vaughan and the other English bishops, dated at Rome, February 11, 1901, and copied by the *New York Sun*, April 2, from the *London Tablet*, the official Roman Catholic paper in England, Leo XIII said:

"In the midst of most grave occupations and many sorrows, the close union between the Episcopate and the Apostolic See has always brought to us the greatest consolation. We had already, Venerable Brethren, had abundant experience in you of this praiseworthy loyalty; and we have seen it again lately

in your submitting to our consideration and judgment the joint letter, which, in the exercise of your pastoral office, you have addressed to your flocks.

Your letter has seemed to us indeed both wise and important. Placed by the Holy Ghost as Bishops, to rule each one his own part of the Church of God, you have an intimate knowledge of the spiritual wants of your people; and you have given to them the timely and prudent exhortation which they need. Too well known is the actual and threatening mischief of that body of fallacious opinions which is commonly designated as Liberal Catholicism. Without in any way exaggerating the danger which menaces the Catholics of England, you show wherein the danger lies; and your letter, based on the teaching and precepts of the Church, contains nothing but truth. For all that is contained in your teaching and admonitions has frequently been dealt with by our predecessors, has been clearly laid down by the Fathers of the Vatican Council, and has often been explained by ourselves, both orally and by our Apostolic letters. . . .

Nothing is more in accordance with right doctrine than what you have laid down as to the obedience due to Episcopal authority; for subjection and obedience due to that authority are in no sense optional, but plainly a duty and a main foundation on which the Church of God is built. We therefore most heartily give you our praise and approbation for these things. . . .

Some time ago we exhorted Catholics to unite in fervent prayer to God to bring back the English people to the religion of their forefathers. We again, to-day, admonish and beseech them to put our exhortation into practice. For this purpose we earnestly desire that the Sodality of Mary, the Mother of Sorrows (Confraternity of Our Lady of Compassion), instituted by our authority, may be widely spread and warmly taken up."

So that is the best the Pope can do to recall his flock to the fold—join the Confraternity of Holy Mary and render obedience to the Roman See. By such means he hopes to retain intelligent Catholics in his Church and "bring back the English people to the religion of their forefathers." It is pitiful to see a man who claims to be the Vicar of Christ and the infallible teacher of religion making himself ridiculous by such nonsense.

I hope to cross over to Europe this season, Cardinal, for rest and change, and also to observe what is going on there among the people who are leaving your Church. The "Los von Rom" movement in Germany has been an inspiration to Catholics in other countries to think for themselves and ask the divine guidance in religious questions. I wish to see and consult with some of the leaders in the movement in the different countries, and tell them of the work that is going on in our Republic, and take counsel together, with other men of God as advisers, for an advance along the lines that God has blessed. You will not wish me success, nor aid me in my journey, Cardinal; and yet what I hope to accomplish is for the good of your people, even as my labors for the last twenty-two years have been devoted to their service, in making known to them the true God and Jesus Christ, whom He sent to be their salvation.

Yours truly, JAMES A. O'CONNOR.

**LIFE IN ROMAN CATHOLIC MONASTERIES.**

BY AUGUSTINE BAUMANN, FORMERLY FATHER AUGUSTINE, OF THE PASSIONIST MONASTERY, HOBOKEN, N. J.

**CHAPTER XXXVI.**

HOLY IGNORANCE. (Continued.)

**W**HAT is the novice allowed to read? One of the standard books is the "Spouse of Christ," by Alphonsus Liguori. This is written for nuns and girls who want to become nuns. How this book can have any application to a young man who wants to become a monk, only a monk could explain. The author begins by stating in his third paragraph, first chapter, that nuns, "Who



EATING OFF THE FLOOR FOR ADVANCEMENT IN THE MONKISH LIFE.

are consecrated to Jesus Christ may be assured that they have obtained the most beautiful, the most noble, the most opulent, and the most amiable spouse." That may be very flattering to nuns, or it may not, according to the standpoint from which we look at it. The author might insinuate that they became nuns only because they were unable to find suitable husbands in the world. This is an evident slander, as many of the nuns are no doubt really pretty, engaging creatures, who are so much the more to be pitied for being shut up in a cloister. But we may explain the text as we please; I still hold that it is not the kind of

reading to be of any value to a young monk. In the eighth paragraph of the same chapter the author pushes his mysticism still further by announcing some of the motives why a girl should enter the cloister. They are:—"The bad treatment of husbands, the disaffection of children, the wants of the family, the control of relatives, the pains of childbirth, which are always accompanied by the danger of death, etc." The saint evidently rises very high here in his mysticism, and the reader may just imagine what sort of an impression this must make on the young mind, and I ask, "What connection has childbirth with becoming a monk?"

The stock of books allowed to a novice is soon exhausted. They are, beside the "Spouse of Christ," "The Novices' Regulation," "The Life of St. Paul of the Cross," or some other saint, and a Latin grammar. As to the Latin grammar, the monks are careful to find a Catholic author whenever they can, for fear that even a non-Catholic Latin grammar might be dangerous to the faith and morals of their unhappy recruit. For a whole year the novice has no other reading material but those four or five books, the one more stupid than the other. Two hundred years ago it was the custom in Italy to drink the wine at meals out of cups or bowls which had two handles, one on each side, and it was prescribed for the novices to drink their wine holding the cup with both hands, and the custom of holding the wine-cup with only one hand was denounced. The same prescription is still contained in the book of Regulations for the novices, although now scarcely one novice out of ten knows why that prescription is there, as, at present, they have made so much progress as to drink their wine out of glasses. It only exemplifies how tenaciously the monks cling to a tradition, and we know that not only the monks but the whole Catholic Church also live and thrive by tradition; and the more ludicrous and stupid the traditions are the happier the monks and the Church seem to be.

What kind of morality, what sound intellectual training can a young man obtain from such books? None whatever; but, on the other hand, a whimsical, ridiculous, narrow mental view of the world and everything in it, inferior even to the most ludicrous teachings in vogue in the Celestial Empire which the monks have the audacity to try to convert to their own views. The plain result of all this is that if a young man has been unfortunate enough to have been taught the silly legends and doctrines of the monks without an opportunity of being otherwise enlightened, he will, if he falls into their hands at an early age, find that his ignorance will be sedulously cultivated and prodigiously developed, so that at the end of a year he will be a greater fool than when he began. From a moral point of view it is evident that if the poor child comes to them with one devil in his soul the monks will do their best to plant seven devils in him, each more foul than the others. O, Ignorance! Ignorance! unlimited. Ignorance! how the monks adore thee, and how they fall down before thee as before a golden calf, closing their eyes to all knowledge, and inflated with the sense of their dense intellects, from which they carefully shut out every ray of knowledge!

*(To be continued.)*



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Last month bills were enclosed in the Magazine to all subscribers who have not renewed their subscriptions for this year. A good percentage responded, and we heartily thank those friends for their kindness. This month the tardy ones will find another reminder in their copies, and we earnestly hope they will be prompt in remitting the small amount of the annual subscription. It would make the work of publication lighter and help to keep up the heart of the editor and sweeten his disposition while preparing the matter that goes into the Magazine every month if subscribers would renew promptly. The subscription is needed to pay the expenses of publication, and there are no other funds to draw upon.

The delinquent subscribers of two years' standing will also receive a bill this month, and it will be the last. It is with great regret that we shall be compelled to strike their names off the list and say good by to them forever. Doubtless they have been interested in the Magazine or they would have notified us to discontinue sending it. We shall do that now unless we hear from them in response to this appeal.

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"Souls in Pawn" is a story, yet Richard Masterson, who appears in its pages, is as real to me as the pen in my hand. It is an attempt to paint the struggles of a human soul toward God, to reveal the throbbing of real hearts through the medium of pen and ink and to win sympathy from brother to brother."—*Preface*.



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